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MARY BAKER EDDY



A CONCISE STORY
OF HER LIFE &
AND WORK BY
M^{RS} R. B. LORD

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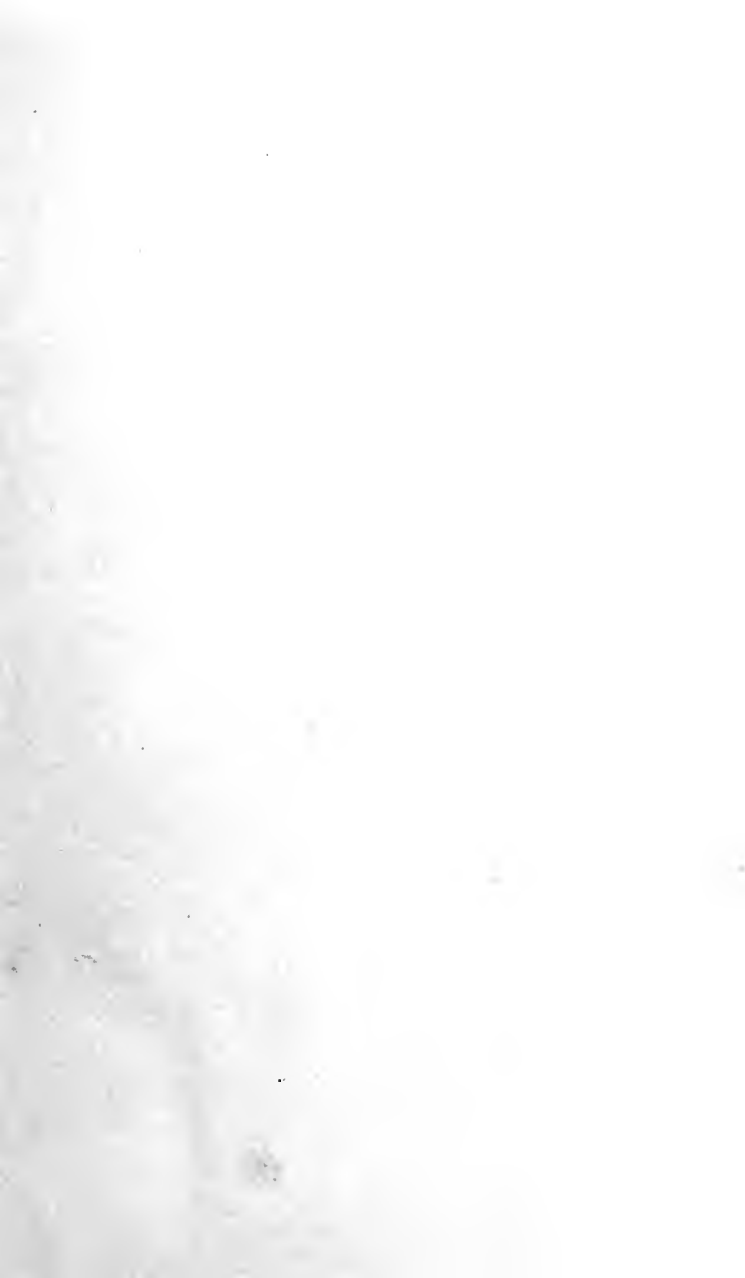
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To the memory of Mrs. Eddy's beloved and trusted counselor, and editor-in-chief of the publications which she founded, the late Archibald McLellan, C.S.B., at whose request the original manuscript was written and in the mission of which he was deeply interested, this little book is gratefully dedicated.







CHRISTIAN SCIENCE
PUBLISHING SOCIETY
BUILDING--1908

THE NEW CHURCH--1906

THE FIRST CHURCH OF CHRIST SCIENTIST
BOSTON

THE OLD CHURCH
1895

Mary Baker Eddy

*A Concise Story of
Her Life and Work*

By MYRA B. LORD



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P R E F A C E

IN the late winter of 1914 Mr. Archibald McLellan, editor-in-chief of the Christian Science publications, asked the writer to prepare a brief sketch of the life and work of Mrs. Eddy for the Women's Edition of the "Manchester (N. H.) Union," under the auspices of the New Hampshire Federation of Women's Clubs. Presumably this was for three reasons: first because the writer was a clubwoman and president of the New England Woman's Press Association of which Mrs. Eddy was an honorary member; also because she had been a resident of New Hampshire for many years, but chiefly because as Mr. McLellan's secretary and assistant she was thoroughly familiar with the subject and in a position to take up the work from a scientific standpoint.

The first request from the Federation had been for twenty-five hundred words, but before the work was begun a second one — "Make it five thousand," and close upon this a third message — "Take all the space you want," gave a more serious aspect to the undertaking than had been anticipated in the beginning. The result was that with the

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cooperation of the Christian Science Publication Committees both in this country and abroad seventy-five thousand copies of the paper were sold and the New Hampshire Federation netted a large sum for its contribution to the endowment fund of the General Federation.

Thus it came about that the article written primarily for the clubwomen of Mrs. Eddy's native State found a world-wide circulation, and soon letters began to come in asking for its publication in a more permanent form. One practitioner styled it "a handbook of Christian Science, because you can hand it to people who ask you questions about Mrs. Eddy and her discovery, knowing it will answer them far better than you could do it yourself." Another said: "If it could be issued in book form and placed in the hands of every professional man and woman, it would do more to disarm the unfounded prejudice against Mrs. Eddy and her work than anything, aside from her own writings, that has ever been put out in the way of propaganda."

To some these claims may seem extravagant. Nevertheless this brief outline of the salient features in a career which, to say

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the least, borders on the marvelous, has a mission all its own. While it in no way encroaches on the field already so admirably occupied by the comprehensive "Life of Mary Baker Eddy" by Sybil Wilbur, to the busy people who like their data concretely and concisely presented it affords an opportunity to become acquainted at one sitting with the important facts in a life the influence of which has been so extraordinary that the distinction of being "the world's greatest woman," once accorded to the Discoverer and Founder of Christian Science only by her followers, is now accorded to her by thousands of others.

Accordingly this carefully revised edition of the original manuscript, enriched with numerous illustrations, some of which have never before been published, has been prepared. It is offered not only to Christian Scientists but to all other earnest seekers after the light, in the hope that it may continue to spread "to earth's remotest bound" the truth which shall carry conviction to the open-minded.

MYRA B. LORD

BOSTON, MASS.,
January 1, 1918

Acknowledgment is gratefully made to the New Hampshire Federation of Women's Clubs and to the "Manchester Union" for their courteous concession of copyrights; to Mr. W. Clark Noble for permission to use his exquisite cameo relief of Mrs. Eddy for the reproduction which appears on the cover; and to Mr. Rufus Baker for the sketch of the Baker homestead, also to other friends for the loan of treasured photographs of Mrs. Eddy and her home in Concord, N. H., and at Chestnut Hill, Mass.

MARY BAKER EDDY



RS. EDDY herself laid no claim to world-wide greatness, but that which she accomplished for humanity is and will continue to be throughout all time the most eloquent testimony to her right to be acclaimed as a world benefactor. Truly it may be said of her what the wise man wrote of old: "A woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

Speaking of the famous women New Hampshire is proud to call her daughters, a former Governor of the State, the Hon. Samuel D. Felker, said of the Discoverer and Founder of Christian Science, "She has left the impress of her work not only on New England but on the entire world; and we are proud of her."

In her discovery in 1866 of Christian Science, the culmination of years of diligent research, as she tells us in her autobiography, "*for the knowledge of God, as the one great and ever-present relief from human woe,*" Mrs.

Eddy all unconsciously laid the foundation for her surpassing greatness. Today one cannot go among any English speaking people, and in many foreign lands as well, without sooner or later hearing a mention of Christian Science.

The surprising thing about the adherents of this new-old religion is the freedom with which they speak of it. It is so much a part of their every-day living, it enters so intimately into all their relations with their fellows; in short, its practical application is so general, that it becomes a perfectly natural subject of conversation.

When one has been healed himself, or has seen some loved relative or friend restored to health and usefulness through the ministrations of Christian Science, his gratitude therefor is more than likely to find audible expression. He would be less than human, when he comes across some hopeless sufferer, some one bowed beneath the weight of grief and anxiety, did he not gently lead the thought of that one to a realization of the truth that will make men whole.





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THE BIRTHPLACE OF MARY BAKER EDDY
REPRODUCED BY THE AID OF MRS. EDDY'S INFORMATION,
PHOTOGRAPHS OF THE SITE AND AUTHENTIC DATA

Her Early Life and Education

What was it that differentiated the career of Mary Baker from that of hundreds of her contemporaries among the New Hampshire hills? Her early environment was in many respects the same as that of other girls of her time, girls who became good and useful women, yet whose lives made but a passing ripple in the human current.

If one is familiar with country life and its conditions, he can easily depict the setting of the scene that portrays the first stage in the wonderful career of Mrs. Eddy. Her parents, Mark and Abigail Ambrose Baker, were of the second generation of the pioneers in that section of New Hampshire, and the town of Bow in which she was born, July 16, 1821, was and is typical of the hundreds of the smaller country towns of New England.

Life on the farm in the first quarter of the nineteenth century was not far enough removed from pioneer days to offer much outside of the daily routine of toil which the rearing of a large family necessitated, but the best that the town could offer in the way

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of social, educational, and religious advantages was, in the opinion of Mark Baker, none too good for his children. Mary, as the youngest of six, and more delicate in health and sensitive in temperament, was "favored" perhaps more than the others, and was more susceptible to the strongly religious atmosphere which pervaded her home.

In the busy life of which this tender little flower had become a part, she became the special charge of her grandmother Baker, a descendant of Scotch Covenanters and imbued with all the religious fervor which such kinship implies. The stories this impressionable child heard at her grandmother's knee, the regular instruction received from her spiritually-minded mother, the discussions to which she eagerly listened when the men of affairs came to talk over with her stern Calvinistic father the topics of the day, — all these were molding influences that helped to prepare her for the great work to which in later years she was to be called.

Mary was early marked as a precocious child, and many anecdotes have been pre-

served which go far to show that the influence of her destiny, though as yet unknown, hovered over her childhood. Often she amazed her family and the many visitors at the homestead with sage remarks far beyond her years; presumably an over-development of her brain which caused the customary prediction that she would "never live to grow up."

From her earliest years Mary had been the special favorite of her brother Albert, who at this period was preparing to enter Dartmouth college. The smaller children, however, had a hard time in the ungraded schools of those days, where the boisterous spirits of the older boys and girls required a strong hand to keep them in check. It had soon become evident that the noisy schoolroom was no place for one of Mary's sensitive temperament, and she was allowed to continue her studies at home.

Mark Baker's home was amply supplied with the literature of that day. It was a home, too, where questions of public interest were freely discussed, and near enough to the capital of the state so that a man of his prom-

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inence in local affairs was in close touch with the great men of the time.

Browsing at will among books far beyond her years, with an imagination early fired by the tales of heroism heard again and again at the knee of her Covenanting grandmother, together with a store of spiritual wisdom and sundry verses said to have been written by Mary's great-grandmother, it is not surprising that the child early conceived a reverence for learning, and adored the kindly big brother who had helped her with her lessons and in whose plans for a higher education she had been deeply interested.

Naturally, then, deprived both of her school and the companionship of this much loved brother who had gone to college, the little nine-year-old girl was lonely. Her inherent love of nature and all that pertains to an outdoor life, her intense interest in birds and flowers and bees and all the farmyard pets, crops out every now and then in the writings through which from early girlhood she sought to express her inmost thoughts and feelings; yet even these joys could not

compensate her for the loss of her brother's companionship.

Alone, as she must largely have been in her outdoor wanderings, she had brooded over the book learning which was to open up such wonderful possibilities in her brother's career, and deep in that childish soul was born the resolve that she too would be a scholar, and when she grew up would write poetry, even as had the pious Hannah More, with whom grandmother Baker claimed kinship.

When her brother came home Mary lost no time in imparting to him her determination to write a book, and he, in turn, impressed by her seriousness and her already admitted precocity of thought, promised to aid her in the achievement of her ambition. Knowing how laudably that ambition was fulfilled, one accepts without hesitation her statement to her brother that she had read Young's "Night Thoughts" and understood it.

Soothing his excitable little sister with his caresses, the serious young college student made a secret pact with her. The ban on books had been removed, and if, while he was

away for the remaining semester, she would study diligently her English grammar and the Latin grammar he would leave with her, he, on his part, would teach her to read Latin when he came home for the summer vacation.

She embraced him joyfully and flushed with excitement and triumph it is no wonder that she appeared to the fond eyes of the young man "as beautiful as an angel," — as he remarked to his mother.

"She is as gentle and sweet tempered as one," was the mother's loving response. Who can doubt the pride that swelled her heart as she watched these flowers of her flock, — the youth full of promise and the child radiant with happiness!

How faithfully her part of the obligation was fulfilled is evidenced in Mrs. Eddy's own statement that at ten years of age she was as familiar with Lindley Murray's grammar as with the Westminster Catechism which she had to repeat every Sunday. Only those who know how thoroughly the children of that period were grounded in that essential preliminary to a religious upbringing, can ap-

preciate to the full how much was implied in this statement.

On his part the big brother was equally faithful to the compact, and the aptness of his pupil would have satisfied the most exacting of teachers. Every vacation he reviewed with her the studies she had pursued during his absence, and before his departure outlined the work for the succeeding period.

Picture that child of tender years wrestling with natural philosophy, logic and moral science, which she has declared were her "favorite studies."

Her brother also gave her lessons in Hebrew, Greek and Latin. Was it not a natural sequence, after the family's removal to Tilton when Mary was fifteen, and she became a pupil at the private school kept by Prof. Dyer H. Sanborn where boys fitted for college, that she should be graduated with academic honors and that her services should be sought later as an assistant instructor in the seminary with which her teacher had become associated as a professor?

There have been those who scouted the

exceptional advantages for intellectual training ascribed to Mrs. Eddy, and who derided her statement that following close on her discovery of Christian Science, much of the knowledge gleaned from books vanished like a dream. The letter of that knowledge might easily have vanished, but the mental discipline of those years of assiduous application was of incalculable value when the events which crowded so thick and fast in the latter half of her earthly life made such rigorous demands on her time.

Nor could the spirit of that knowledge be wholly lost. Once imbibed, it became a part of her mental equipment, and one has only to read the fruitage of her ripened wisdom to find on its every page diction which bears the hall-mark of scholarly attainment.

“What is Religion?”

Mention has been made of the markedly religious spirit which dominated the Baker home, and which influenced Mrs. Eddy to a marked degree from her birth. She got her first definition of religion from her grand-

mother. Recounting to the little one the story of the Scottish blade rusting in its brass scabbard which for five hundred years had been a family heirloom, grandmother Baker explained that these far-away ancestors had written their names on the covenant with blood, which signified that their religion was more to them than life itself.

Wonderingly the child gazed at her grandmother. "What is religion?" she asked. Everybody knows the proclivity of children to ask questions that puzzle even if they do not entirely phase their elders. But grandmother Baker had learned her lesson in that dear school of experience, and she was ready with her answer:

"Religion is to know and worship God."

Could anything be more succinct and simple in statement! And how closely it approximated that wondrous definition which had fallen from the lips of the great Teacher eighteen hundred years before:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Her First Stand for Principle

Mark Baker, relentless theologian that he was, must have been sorely puzzled by these childish experiences. His was the unbending doctrine of the early Calvinists, and he doubtless was troubled as to Mary's election to the way of grace. The struggle between these two strong wills culminated in her twelfth year, on her persistent refusal to accept the prevailing doctrine of predestination and endless punishment for the non-elect. She loved God, but if the brothers and sisters so dear to her, who were also dissenters from the family faith, were thereby predestined for that place of eternal punishment which her father contended yawned for the non-believer, she would take her chance along with them.

It was no light matter for a child of her years to refuse to accept the ruling of the head of the family, but she was apparently unmoved by all the arguments brought to bear on her, and Mark Baker unwisely undertook to break the will so like his own. He resisted not the daughter he so fondly loved and

cherished, but the evil spirits which he believed possessed her for the time being.

It was Mary Baker's first stand for Principle; but the contention was too much for the sensitive child, and she drooped under it like a tender flower in an icy blast. When she lay on her little bed, stricken with fever, her father's anguish knew no bounds. He thought her dying, and lashed his horse as he drove madly through the town in search of a physician.

Her First Personal Demonstration of Divine Healing

In the mean time Mrs. Baker was applying the gentler arts of love, and after the physician had come and gone, leaving instructions for the care of the child, she counseled Mary to turn to God in prayer, as she was wont to do. In her autobiography Mrs. Eddy outlines the results. She says: "I prayed; and a soft glow of ineffable joy came over me. The fever was gone, and I rose and dressed myself in a normal condition of health."

A Profession of Faith

None of her brothers and sisters had as yet made a formal profession of religion, but for some reason there seemed to be a strong desire, both on the part of the family and the pastor of the church, that this special lamb of the flock should be early gathered into the fold. Perhaps it was the outgrowth of the oft-expressed prediction that she was "not long for this world." Her precocity of thought, her familiarity with the Bible, the habit she had formed of praying seven times daily, as did her favorite hero Daniel, — all these had made her a marked character in the community.

Her pronounced views on doctrinal points seem to have been no bar to her coming as a candidate before the church at this time, and the usual questions were put to her and answered. When, however, the pastor pressed her to explain how she knew she had been regenerated, the crucial point was reached, and the members listened intently for her answer.

One cannot repress a throb of pity for that

young girl so fearlessly confronting the grim elders of the church, her own father among them, keeping her covenant and defending her faith as bravely as did ever the Scottish ancestor who had wielded the sword of five centuries before. We may be sure, nevertheless, there was no tremor in the soft voice that responded, —

“I can only say in the words of the psalmist,
‘Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.’”

The child’s steadfastness to her faith seems to have made a profound impression on the assembly. Some of the elder members were moved to tears, and even the pastor, who had felt it his duty to catechise her rigorously, appeared to be satisfied as to her sincerity. The effect of the ordeal on her was such, however, that it seemed wise to send her on a visit to Boston under the care of a brother, Samuel, who was then in business there. It was while on this visit that she wrote the poem “The Country-seat,” the closing stanza of which

will serve to show the seriousness of her thought at this time:—

Oh, give me the spot where affection may dwell
 In sacred communion with home's magic spell!
 Where flowers of feeling are fragrant and fair,
 And those we love most find a happiness rare;
 But clouds are a presage, — they darken my lay;
 This life is a shadow, and hastens away.

Later Intellectual Training

With the removal of the family to Tilton, New Hampshire, in 1836, Mary Baker's intellectual training broadened and deepened. Not only was she enrolled at Professor Dyer's academy, but she was a special pupil of the Rev. Enoch Corser, pastor of the Congregational church, who received her into communion at the age of seventeen. He it was who discerned her unusual promise, and said of her: "She has some great future, mark that. She is an intellectual and spiritual genius."

The next few years were passed peacefully and happily. The family was prominent in business and professional connections, and the

daughters of the house were much admired socially. In the later portraits of Mrs. Eddy it is easy to trace the outlines of her appearance, as sketched by those who remember her at that time. She is described as of medium height, slender and graceful, with an abundance of wavy chestnut hair, rosy complexion, and large dark blue eyes that deepened in color under stress of emotion.

“The Young Poetess”

It was during these happy girlhood years that Mary Baker began to be recognized as “the young poetess.” From her early years she had indulged her passion for writing in one form or another, and following the poem already cited, several lyrical compositions from her pen found their way into the local press.

When in 1910 Mrs. Eddy decided to publish a collection of her poems, she included among them a few of these earlier efforts. The “copy” for these was newspaper clippings, brown and crumbling with the passing of the years, but the sentiment they embodied

was as fresh and spontaneous as when the fair girlish hand had penned the lines. One of these is so buoyant in tone that it ranks among the best of these earlier productions, and its dawning spiritual thought is of interest in comparison with Mrs. Eddy's later poetical writings.

UPWARD

I've watched in the azure the eagle's proud wing,
His soaring majestic, and feathersome fling —
Careening in liberty higher and higher —
Like genius unfolding a quenchless desire.

.

God's eye is upon him. He penciled his path
Whose omniscient notice the frail fledgling hath.
Though lightnings be lurid and earthquakes may
 shock,
He rides on the whirlwind or rests on the rock.

My course, like the eagle's, oh, still be it high,
Celestial the breezes that waft o'er its sky!
God's eye is upon me — I am not alone
When onward and upward and heavenward borne.

Early Married Life and Its Influences

Mrs. Eddy's history naturally divides itself into three distinct periods. The first period, up to the time of her marriage to Col. George Washington Glover in December, 1843, has been described at length because the influence of those early years was never forgotten. The way was long and devious by which the goal was attained, but that she was set apart for a particular destiny is plainly evident as one traces step by step this formative period of her marvelous career.

Had Mary Baker been endowed with the robust health which her brothers and sisters possessed, her life might have flowed in a more peaceful current, but the world would have missed a great benefactor. The undefiled religion of the Covenanters and Puritans, the spirit of *noblesse obligé* which descent from a long line of defenders of the faith implies, the love of the good and beautiful, the desire for wisdom whereby better to serve God, — with these, what else but the

“divinity that shapes our ends,”

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could have planned for the budding and bursting forth of these dominant forces in this beautiful and gentle girl, as fragile and sweet as the wild roses she gathered as she roamed at will the fields and woods about her childhood home!

To all outward appearances Mary Baker left her home in 1843 to go with the husband of her choice under the happiest auspices. The death of her brother Albert two years before had been her first great sorrow, but with the departure of the fair young bride for Charleston, S. C., where her husband's business was located, she entered upon an era in which she was to sound the depths of woe, — to know life's vicissitudes and suffer as only one of her sensitive temperament could. That era was nevertheless to culminate in an event which in its results would separate her more widely from family and friends than the miles that stretched their seemingly interminable length between the old and the new home.

Did the young wife feel no prescience of this as hand in hand with her gallant husband, a new light in her deep blue eyes, a new happi-

ness on her bonny face, she took her departure? Be that as it may, the happiness was of brief duration. Within six months Colonel Glover while on a business trip was stricken with yellow fever and passed away after a brief illness.

A month later the grief-stricken widow returned to the home she had left with such glowing hopes, there to mourn her loss until, with the birth of her son in September, 1844, a new channel for her affections was opened. But this happiness too was of brief duration, for her family thought her too delicate to care for the child, and she saw but little of him in the next five years. With the death of her mother in 1849, and the second marriage of her father a year later, came the crushing blow of a separation from her child, unwelcome either in her father's house or her sister Abigail's, where much of her time during the next three years was spent.

It was the decade preceding the outbreak of the Civil War. From the time of her return Mrs. Glover had written whenever her health permitted, and Mark Baker must have felt a thrill of pride when he read his daughter's

political writings in the "New Hampshire Patriot," even though her views may not always have coincided with his own. Her sojourn in the South had been short, but what she had seen and heard on the question of the day tipped her pen as with fire, and she wrote with brilliance and virility on this and various other subjects for the papers and magazines of that period.

Her precarious state of health and unceasing desire to have her child with her were the potent influences which brought about her second marriage in 1853 to Dr. Daniel Patterson, a relative of her stepmother. In speaking of this marriage as an unfortunate one, Mrs. Eddy has said all that needs to be chronicled, except that she regained neither her health nor her son.

It may be stated here that her boy, when about ten years old, removed, with the family who had charge of him, to what was then the far West. This separation had been planned by relatives through a mistaken sense that his boisterous spirits were too much for one in his mother's frail condition to cope with. Long

distance communication was slow and difficult in those days, and as time went on mother and child were each given to understand that the other was no longer living.

Not until he was serving as a volunteer in the Union Army during the Civil War did George W. Glover learn that his mother still lived. He wrote to her, and her joy at hearing from her long lost son was pathetic. At that trying period of her career she was however in no position to be of assistance to him. At the close of the war he returned to the West, and nothing further was heard from him for several years.

With the freedom of later years, however, came the gratification of the mother's unceasing desire to see her son once more, and having succeeded in 1879 in locating him in Minnesota, she sent for him to visit her in Boston. Again in 1887 he came East, this time bringing his wife and children, and remained for several months. Had the influences of those years of separation been different, this would have been the time when he could have been of inestimable assistance to Mrs. Eddy, but she herself soon saw that their

paths had been too long diverse to merge again, so he and his family went back to their home in the West.

Mrs. Eddy was nevertheless most generous in her provision for the welfare of her son, lavishing many gifts upon him and his family, and arranging for the education of her three grandchildren. In 1907 she set aside the sum of \$125,000 as a trust fund for their benefit. George, however, did not long survive his mother. His death occurred in 1915.

While married to Dr. Patterson Mrs. Eddy was left much alone, and her lifetime custom of studying the Bible seems to have been her chief solace. Several poems written during this period tell the story of her loneliness and sorrow with touching pathos. It was in the year of her great discovery that she wrote:

I'm weeping alone that the vision is fled,
The leaves all faded, the fruitage shed;

and the blinding tears of a wasted affection clouded the dawn of a far exceeding glory which even then had tinged the horizon with its roseate glow.

Her First Definition of Divine Healing

In all this long period of invalidism she had held fast to her faith that God could cure her if only she might be shown the way to reach Him. Everything that medical science could do had been tried, and she had herself made an exhaustive study of homeopathy, which Dr. Patterson used in connection with his profession as a dentist. It was seemingly as a last resort that in October, 1862, nine years after her marriage to the doctor, she went to Portland, Maine, for treatment by Dr. Quimby, who was believed by many to possess marvelous powers of healing. Her hope was that perhaps, as he used no medical remedies, he was endowed with a higher power that could cure her of the spinal disease from which she had so long suffered.

It was but a frail shadow of a woman who, buoyed up by faith, presented herself in the doctor's office. That she was cured by her own faith rather than by any occult power possessed by Dr. Quimby, was revealed in the light of later years; but at that time her grati-

tude to and reverence for the man through whom she believed her prayer for relief from pain had been granted, was boundless.

Dr. Quimby, however, made no claim to being a religious man. Gratified as he was at the speedy cure which had been wrought, he was nevertheless puzzled. In fact, he explicitly declared that he had not the faith in Christ by which his patient explained his power to heal, attributing it rather to "healthy electrical currents," together with a certain mystical "wisdom" which he imparted but could not explain. She, however, maintained that *this "wisdom" was God working through him, and that this was the explanation of her healing.*

Her Second Personal Demonstration of Divine Healing

Two years later found her domiciled in Lynn, Mass., a city famed in the annals of Christian Science as the scene of its discovery and earliest attempts at propaganda. With her improved health she was able to participate in community interests, though still

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continuing her literary work, as many contributions, both of prose and poetry, to the Lynn papers, bear witness.

Her well-bred bearing and cultivated mind made her a welcome addition to any circle, and it was in the opportunity that came to her to serve as presiding officer of the local Legion of Honor that she first displayed the executive power which in the coming years was to stand her in such good stead. The power which had made Mark Baker the "Squire" of his community was to make his daughter the Leader in a cause that had the world for its arena.

It was while returning from one of these meetings, on February 1, 1866, that she slipped on the icy sidewalk, and was severely injured. The physician who was called diagnosed her injuries as "internal and of a severe nature, including spasms and internal suffering." She was unconscious all night, and the following day was removed to her home in a very critical condition. She must have realized this, for on recovering consciousness she refused to take the medicine left by the

physician, and turned to the infinite wisdom through which, as she was beginning to see, her healing four years before had been accomplished.

The third day, Sunday, she seemed in such extremity that a clergyman was summoned and a few of her closest friends gathered about her bedside for what they believed to be a final farewell. But not so was this indomitable spirit to be quelled. She asked to be left alone for a little time, and taking up her Bible opened it at the account of the man "sick of the palsy."

Pondering, as she lay there, on the exceeding faith which had brought this hopeless one to be healed of the "great Physician," and the reward of his obedience to the voice which bade him arise, this sufferer, apparently at death's gateway, likewise heard the response evoked by the prayer of faith. "*I will,*"—the answer came back. "*Be thou whole.*"

She at once arose, dressed, and presented herself to the friends awaiting a last summons to her bedside. Now it was clear to her that God, who the psalmist declares "healeth all

thy diseases," is unchanging and ever present; that the power which healed the sick at the word of the Master and his disciples, is still available to those who ask in faith, "nothing wavering."

She felt herself to be "called of God" to discover and make known to mankind the law which Jesus taught his followers and declared that they and those who would accept their word should heal the sick as he had done.

Final Preparation for Her Great Work

Patiently she set herself to the task of discovering and formulating this law. For three years she gave herself up to unremitting study, the Bible her only text-book. Gradually the light came, and she began to test the truth of her theories.

How unspeakable must have been her joy and gratitude when the first proofs were vouchsafed her that the truth does indeed make free. She speaks of this very simply in *Science and Health*:

“I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifted faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason and demonstration.”

By degrees her life-purpose became clear to her. All the experiences of the past were seen in a new light. Dr. Patterson had departed from Lynn in the early summer of 1866 for reasons which justified his wife in securing a divorce and resuming the name of her early married life. Doubtless she had often wondered why so many and such grievous trials had been her portion, but she saw it all now as a gracious preparation for the work that lay before her, — to proclaim to a people burdened with sin and sorrow that the Christ-healing was again among men.

Mary Baker Glover was now in the very prime of womanhood. What is perhaps the most striking likeness of her at this period has been preserved in the beautifully executed medallion by W. Clark Noble, from which the



PHOTOGRAPH OF MRS. EDDY
TAKEN SOON AFTER THE FIRST
EDITION OF "SCIENCE AND HEALTH"

portrait on the front cover of this book was made. The clear-cut features are almost classic, although the style of the hair and dress is typical of the time.

First Edition of Science and Health

To her self-imposed undertaking she brought to bear all the powers of a trained and well-stored intellect. As early as 1862 she had begun to write out her notes on Bible study, and these, with the fruits of her three years' special devotion to this purpose, were the foundation stones of her great work.

It was not, however, until 1870 that her first pamphlet on Christian Science was ready to copyright, but for five years Mrs. Glover taught the Science of Mind-healing from the manuscript, though a few copies were in circulation among the students who had gathered about her.

The first edition of her most important work, *Science and Health*, the text-book of Christian Science, was not offered to the public until 1875. Her family had never understood her devotion to religious subjects, and

this pronounced departure from the faith of her fathers completed the estrangement. She stood alone with God.

The story of the decade from 1870 to 1880 cannot be told in detail here. The great discovery which Mrs. Glover believed had but to be made known to be acclaimed with joy, had been met for the most part with scorn and derision. For years she preached and taught wherever she could get a hearing, and in demonstration of her teaching she healed the sick again and again "without money and without price." Here and there she found a man or a woman amenable to her instructions, and she equipped them and sent them forth to heal the sick, even as the Master sent forth the seventy.

The First Public Practitioner of Christian Science

In her marriage to Asa Gilbert Eddy in 1877 she gained an able coadjutor, and she needed the assistance which this union of forces afforded, for the performance of the multiplicity of duties then pressing upon her.

The calls to preach and to teach were multiplying, the second edition of the text-book had been published, and every spare moment was given to the revision for the third edition, which her increased understanding of the Science was enabling her to elucidate.

Dr. Eddy was the first of her students to use the words, "Christian Scientist" on his office sign, and he lent his assistance to her every plan.

The First Organization of a Church

The first step toward a church organization was in June, 1875, when nine students had pledged a certain sum weekly for the holding of services in Lynn. A year later the first Christian Scientist association was organized, and it was this association, then increased to 26 members, which on April 19, 1879, voted to establish the Church of Christ, Scientist, a church which should reestablish the healing power of primitive Christianity, — which should preach the gospel of salvation from sickness as well as sin.

In the summer of 1878 Mrs. Eddy had the

courage to "beard the lion in his den;" in other words to open Christian Science services in Boston, the very center of modern intellectualism, and it was in this city that the church was organized. Conservative Boston gasped, but the attendance grew larger and larger.

Such was the beginning of The Mother Church, The First Church of Christ, Scientist, in Boston, the church which today through its healing work, its consistent Christian living, has branch churches and societies established not only in the United States but in every civilized country on the globe. The fact that today Chicago has sixteen churches, Greater New York six, Los Angeles eleven, San Francisco eight, and London, England, eight, indicates in a measure the rapidity with which the movement has spread.

Christian Scientists are an unnumbered host. Remembering Mrs. Eddy's statement, set forth in a message to her church in June, 1900, that "over a million people are already interested in Christian Science," one may well hesitate to attempt even a conservative estimate

of the present number, for the movement has not been standing still during the intervening years; on the contrary, it has been spreading by leaps and bounds. Such data as are available amply sustain this conclusion.

At the time the above statement was made members were being added to The Mother Church at the rate of about four thousand a year. Since the number thus added has increased steadily — “exceeding that of any previous year” as usually stated in the annual official announcement — it will readily be seen that this denomination, with to date less than forty years to its credit, has attained remarkable proportions.

Besides The Mother Church, with a membership extending throughout the world, there are at the present time nearly seventeen hundred branch churches and societies holding regular services, and the establishment of a new church every four days is the record for the past few years. In addition are the thousands upon thousands of people who while not actually identified with the church are nevertheless adherents to its teachings.

The Massachusetts Metaphysical College

In the spring of 1882 Mr. and Mrs. Eddy leased the house at 569 Columbus Avenue, Boston, and here the work of the Massachusetts Metaphysical College which Mrs. Eddy had organized in January, 1881, for the instruction of teachers and practitioners, had its home. It is impossible to estimate the number of students taught in classes by Mrs. Eddy prior to the inauguration of the college, for the Macedonian cry was sounding from every quarter and she was training and sending out as fast as possible the students who thronged her doors.

During the first eight years of its existence the students aggregated four thousand. Then for a time Mrs. Eddy deemed it best to close the college, but it was reopened in January, 1899. At present the work of the college is the training of teachers of Christian Science, a class of thirty being taught once in three years, these teachers in turn having the privilege of yearly teaching a primary class of not more than thirty students.



PHOTOGRAPH OF MRS. EDDY TAKEN ABOUT 1888

The college confers the degree of C.S.B., and its sessions have been held in The Mother Church since the completion of the first edifice in the winter of 1894-95. It was no easy task to place the college on a sound and systematic basis, but Mrs. Eddy accomplished this as she did everything else, by personal attention and tireless energy.

Mr. Eddy passed away only a few months after the opening of the Columbus Avenue home. This was a heavy blow, for his wholehearted devotion to the interests of the cause she had established had relieved Mrs. Eddy of many cares. But she was not one to indulge personal grief, and her church was more to her than any earthly interest.

"The Christian Science Journal"

The next step in her propaganda was the founding of "The Christian Science Journal," an eight page paper which made its first appearance as the organ of the church April 14, 1883, and was published every other month. The "Journal" is now an attractive monthly magazine with 64 pages of reading matter,

its only advertisements being the published works of Mrs. Eddy, the cards of churches and societies holding regular services and of Christian Science practitioners and nurses.

By this time the propaganda had extended to the far West, and there were urgent appeals for the teaching of a class in Chicago. At first it seemed impossible for Mrs. Eddy to leave her work in Boston, but she made her first visit to the metropolis of the West in April, 1884. The enthusiasm she aroused during this visit spread like wildfire throughout the West, and laid the foundation for the marvelous growth of the cause in that section of the country.

In Boston, cold and conservative as always to newly blazed trails, the cause was nevertheless growing steadily, and many of the literary lights of the day visited the modest home on Columbus Avenue to converse with the woman who was accomplishing such marvelous things, or to listen to her lectures.

Science and Health had reached its sixteenth edition, and on her return from the West Mrs. Eddy devoted every spare moment to a

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thorough revision and rearrangement of the book. This edition was published in 1885, and was by far the most satisfactory up to that time.

There have been many criticisms because of the seemingly frequent revisions of the textbook, but these are easily explained when one takes into consideration the constant and tremendous pressure under which Mrs. Eddy worked, and her earnest desire so to elucidate the truth, as it became clearer to herself through continued unfoldment, that even the wayfaring man could not err therein.

It was in February, 1886, that the National Christian Scientist Association first convened in New York city, that the workers in the various fields might have the benefit of mutual counsel and deliberation on the vital questions of organization and development which were pressing for a solution.

Four subsequent sessions were held in Boston, Chicago, Cleveland and New York, and then the work of the association was finished, its purpose fulfilled. It was then disbanded, but, fortunately for posterity, Mrs. Eddy's ad-

dressess and letters to this national body have been preserved in her volume "Miscellaneous Writings."

Removal to Concord, N. H.

In the winter of 1887 Mrs. Eddy purchased the house at 385 Commonwealth Avenue, Boston, where she resided until her removal to Concord, N. H., in 1889. She made a second visit to Chicago in 1888, at the time of the association meeting in that city, and the extemporaneous address which she delivered before an audience of four thousand at Central Music Hall, is one of the classics of Christian Science literature. Eleven cases of healing during the delivery of this address were verified.

So rapidly indeed was the movement developing that more and more time was needed for deliberation. Students, loyal and devoted, there were, who could be trusted to execute the Leader's plans after they were formulated, but hers was the task of the organizer and director. In the semi-seclusion of "Pleasant View," her country home in





MRS. EDDY'S HOME AT CONCORD, N. H.

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Concord, she could work practically free from interruption.

Mrs. Eddy was never a negligible quantity in any community, and soon became a well-known figure as her carriage passed through the principal streets of the city on her daily drive. She was a woman of striking personality, and at that time had changed but little from what is considered one of the best of the many portraits of that period extant, this one having been taken about the time of her second visit to Chicago.

Her eyes were her most striking feature, and gave one, even from a casual glance, the impression that here was a woman with a purpose. Beautiful eyes they were, with a serene steadfastness in their depths which made you feel that nothing could swerve her once her decision had been made.

Out in the great West Christian Science meant something, but Concord had not then begun to take Mrs. Eddy or her teaching seriously. The day came, however, when the citizens of Concord learned to know and appreciate Mrs. Eddy at her true worth,

when her benefactions to the city had reared for her an enduring monument in their affections. The beautiful edifice at the corner of State and School streets which she built for the Concord church is but one of her many generous gifts to the city and state she loved so well.

The First Mother Church Edifice

In the mean time plans were making for the erection of the first Mother Church edifice in Boston. Its completion and dedication, January 6, 1895, marked an era in the progress of Christian Science, and was a country-wide event; but today there are few of the large cities which do not boast one or more of the beautiful and stately homes of the Christian Science faith.

The "Christian Science Sentinel" and "Der Herold der Christian Science"

Mrs. Eddy established the "Christian Science Sentinel," a weekly paper, in September, 1898, and "Der Herold der Christian Science," a German monthly magazine, in

1903.* While she gave up the active editorship of the "Journal" with her retirement to Concord, she was a frequent contributor to its columns.

These articles have been compiled, the first volume under the title "Miscellaneous Writings," having been published in 1896. Her later contributions to the periodicals, issued by the publisher of her works in the winter of 1913-1914, with the title, "The First Church of Christ, Scientist, and Miscellany," bear eloquent testimony to her tireless labors and unceasing care for the welfare of her church.

Other of Mrs. Eddy's published works are "Retrospection and Introspection," "Unity of Good," "Pulpit and Press," "Rudimental Divine Science," "No and Yes," "Christian Science versus Pantheism," "Messages to The Mother Church, 1900-1902," "Christian Healing, and The People's Idea of God," "Christ and Christmas," and the Manual of The Mother Church. She also supervised the compilation of the volume "Poems of Mary

* As this volume goes to press the Christian Science Publishing Society has put out the first number of a new publication in French — "Le Héraut de Christian Science."

Baker Eddy," which was published only a few weeks before she passed away. Included in this volume are "Mother's Evening Prayer," "Christ My Refuge," "Feed My Sheep," "Blest Christmas Morn," and "Communion Hymn," poems which have been set to music and are embodied in the Christian Science Hymnal. So dear to her followers are these inspired and inspiring utterances of the Leader of Christian Scientists, that it is the exception for a service to be held in The Mother Church which does not include one of these hymns, sung either as a solo or by the congregation.

She likewise devised the plan for the impersonal Lesson-Sermons which are used in all Christian Science churches, and selected the twenty-six subjects which these sermons elucidate with the Bible and Science and Health as the only text-books.

The Extension to The Mother Church in Boston

Two more stupendous events in the career of this wonderful woman remain to be chron-

icled. The first was the erection of the two-million-dollar temple in Boston adjoining the original church, the gift of its members throughout the world. Fully thirty thousand Christian Scientists visited Boston at the time of its dedication in June, 1906.

The dome of this stately edifice swells out against the sky-line high above the adjacent buildings, and by the generous gift of one of its members the church now has a fitting approach from Huntington Avenue, through the beautiful sunken garden which from day to day is a joy to the city dwellers weary of brick walls and dusty streets.

The Christian Science Publishing Society

Within two years further gifts from the field had made possible a home close to the church for the Christian Science Publishing Society, to which Mrs. Eddy had entrusted the publication of the periodicals she had founded for the benefit of the church.

Scarcely had the Society moved into its new home, in the late summer of 1908, when Mrs. Eddy set about the fulfillment of a long-

cherished plan, the publication of a clean daily newspaper.

“The Christian Science Monitor”

A quarter of a century before, with the founding of the “Journal,” she had made her protest against sensational newspapers, and sent forth her own white-winged messengers to counteract, in a degree, this harmful influence, and to carry the glad tidings that clean thoughts make for clean and wholesome bodies. Now the time had come for a more persistent messenger, and “The Christian Science Monitor,” an international daily newspaper, was launched.

All the world knows the story of its beginning, for it was a revelation to the newspaper field. But the men who were doing such tremendous tasks were simply carrying out the plans Mrs. Eddy had evolved in the quiet of that retirement which was all she asked of the world and which it was so reluctant to grant.

The first issue of the “Monitor” was given to the public the day before Thanksgiving,

1908. Since then the plant has been three times enlarged, and now occupies more than six times its original space. How could a newspaper fail to prosper which has for its avowed object the purpose "to injure no man, but to bless all mankind."

Her Return to Boston

With such an abundance of material from which to outline the career of so distinguished a woman, it is possible to touch on only the salient points. There remains to chronicle, however, Mrs. Eddy's return to Boston in January, 1908.

For years she had not only kept in close touch through trusted messengers with the affairs of her church and the various publications, but her own steady literary output, together with the tremendous correspondence which had developed with the growth of the cause, necessitated a staff of helpers which exceeded even the ample accommodations of Pleasant View, Concord, N. H., and reluctantly Mrs. Eddy yielded to what appeared to be an unavoidable change.

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The beautiful and spacious mansion at Chestnut Hill in the suburbs of Boston, which had so lovingly been prepared for her occupancy, was presided over by its gentle and gracious mistress for very nearly three years. It has its place in history as the setting for the final scene—the peaceful passing on of Mrs. Eddy in the late evening of December 3, 1910.

About two years ago the privilege of visiting this home was extended to members of the church, admission being by card, and the register which is kept bears many distinguished names. While it seems even now an intrusion on the seclusion which Mrs. Eddy found necessary for accomplishment of her great achievement, it is perhaps pardonable in the light it throws on the sweetness and simplicity of character of this truly wonderful woman.

One gazes with a modicum of interest at the rich furnishings of the state suite on the lower floor, and the multitude of rare and costly gifts lavished on the beloved Leader of Christian Science by her followers which are there displayed.



MRS. EDDY'S HOME AT BROOKLINE, MASS.

As one ascends the stately staircase, however, the scene changes, for there is no display in the suite of rooms on this floor which Mrs. Eddy occupied — only the simple intimate things she loved and among which she had for many years lived and worked. The “west room,” from which she watched the glowing hues of sunset fade into early twilight, the “sitting room” of New England days, — both of these are attractively yet quaintly furnished, but there is no straining after effect. Interest centers chiefly in the “study,” the one room which with the adjoining chamber is indelibly stamped with her individuality. The big chair by the great window with its wide outlook to the east, the table at which she worked, the plain cases of reference books near at hand, — all these are eloquent of the student, the worker who subordinated all else to the task she alone could do, — and all are just as they were left when the busy hands relinquished that task.

Against the soft gray of the carpet and walls and the rose-colored hangings of the chamber, the marble top, black walnut “set”

of forty years ago stands out in strong relief. It could be duplicated yet in hundreds of old New England homes, for it was the acme of elegance in that period. There is even the commode of bygone days, with its quaint ewer and bowl. And here, hanging against the wall beside the old-fashioned dresser, was her cherished memento of the days when as a happy bride she had gone to her new home in the sunny South — a palm-leaf-shaped fan of turkey feathers, presented to her by the slaves of her husband's household, the slaves whom she freed when his estate was settled.

A Sacred Trust

Mrs. Eddy maintained her tireless labor of love for the welfare of her church up to the very close of her earthly existence, and so well had she wrought that the vast organization she had set in motion has moved on, without jar or cessation, under the direction of those she had for years trained to its duties. Under the provisions of her will the bulk of her estate of two million six hundred thousand dollars was left in trust to her church for the advance-



PHOTOGRAPH OF MRS. EDDY TAKEN ABOUT 1898



ment of the cause which was the culmination of her endeavors for humanity.

The Opinion of Another of the World's Greatest Women

Clara Barton, herself so great, has well said of Mrs. Eddy:

“Love permeates all the teachings of this great woman, — so great, I believe, that at this perspective we can scarcely realize how great, — and looking into her life-history we see nothing but self-sacrifice and unselfishness. Mrs. Eddy should have the respect, admiration and love of the whole nation, for she is its greatest woman.”

In Memoriam

What differentiated Mary Baker Eddy from all other women of this and other times? Let the multitudes of those who have been redeemed physically, morally and financially, through Christian Science, make answer.

Verily her works do “praise her in the gates,” for as of old the blind see, the deaf hear, the lame walk, those dead in trespasses

and sin are raised into newness of life, the sorrowing are comforted, and the poor have the gospel of salvation preached and demonstrated to them. An unending pæan of gratitude and praise is her portion as the Discoverer and Founder of Christian Science.





A PAGE OF HELPFUL LITERATURE

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